

AN ADVERTISER, TOKYO, SUNDAY, AUGUST 22, 1926

improvement of the educational system must be fundamental.

Tribute to Miss Riddell

CHUO.

The Keifukukai, a legal foundation organized on the strength of the gracious bounty granted on the occasion of the Imperial Marriage the year before last, has decided upon donating life pensions to those who have achieved merit in social work. It has already selected 11 persons, who are all apostles of philanthropy and benevolence. They are overwhelmed with a feeling of gratitude and glory. Of all these persons, the greatest figure is, perhaps, Miss Riddell.

She is an English lady born of an aristocratic English family in 1855. She is philanthropic and compassionate by nature. As a lady missionary, Miss Riddell came over to Japan nearly 40 years ago. She traveled all over this Empire. She went to Kumamoto in March, 1894, when the cherry trees were in full bloom. She paid a visit to a Buddhist temple known by the name of Hommyoji, only to find a large crowd of lepers. At the tragic sight of these patients she was not a little frightened. In an instant she was resolute, because she felt a strong feeling of sympathy for the doomed sufferers.

Toward the autumn of the following year she established a hospital for

lepers at the foot of a hill which is a little removed from the city. The hospital is called the Kumamoto Kaishun Mission. She collected funds from her home and in the United States. She has been an earnest and compassionate nurse ever since that time. Worldly honor and material gain never occupied any part of her noble mind. She did not care for marriage. She is indeed a lady of respectable self-sacrifice. It is said that the lepers who have been taken care of by Miss Riddell numbered 15,000, and that 72 lepers are now under her tender and affectionate care.

We can not mention her noble work without tears of gratitude. The management of the hospital by Miss Riddell is a history of blood, tears and sweat. The relief was so difficult that even the Imperial Government did not undertake it. It is moral courage that made Miss Riddell successful in this noble work. She is a lady of entirely different nationality and race, yet she has been so good and considerate toward unfortunate lepers among us. She conducted the difficult task single-handedly. When we think that she must have encountered indescribable difficulties, we can not repress the tears from our eyes. If the appreciation of Miss Riddell's work by the Keifukukai can afford her a consolation, nothing is happier for us. However, the form of appreciation being too insignificant,

we venture to urge the general public to form a plan for warmer gratitude.

The preaching of the doctrine of love and insistence upon moral principles are as easy as to turn the hand, but to practice them is beyond the power of common men. This is as difficult as a for camel to pass through the eye of a needle. Miss Riddell has surmounted these difficulties. She put her moral principles into practice. We can not admire her goodness too much.

What Does Adachi Mean?

MIYAKO.

Consequent upon adjustment consolidation, the Government advised boards of investigations for purpose of reducing expenditure contradicted itself by the of new boards of investigation responsible authorities themselves, maintaining less boards were removed set up useful organs ed whether their z cation of admin' abated. At a Ministers and Mr. Adachi, tions, and board w tion w of e) not.

John G. S. Jr

★ ★

CHARGE FILMS MAR PRESTIGE OF BRITISH

Opponents of American Monopoly Say Dominion Influence is Hurt.

SEE RACE SHOWN AT WORST

Natives Believe Whites Are Deteriorating. It is Ascertained, in 'Life According to Hollywood.'

Copyright, 1934, by The New York Times Company. By Wireless to THE NEW YORK TIMES.

LONDON, April 19.—The British are getting so alarmed at what is practically a monopoly by Americans of the moving picture field in the entire British Empire that a movement has started to have the matter taken up at the forthcoming Imperial conference.

Today the Federation of British Industries sent to Sir Philip Cunliffe-Lister, President of the Board of Trade, the text of the resolution passed at the Federation's recent meeting, officially urging action on the part of the British Government to "arrive at some agreed policy for securing to the British Empire films of reasonable access to screens throughout his Majesty's dominions."

One of the principal arguments advanced by those opposed to the Americans is that many American films exhibited in British overseas dominions, such as India, impair British prestige among the natives by exhibiting the worst ideas of life as supposedly lived by white men and women.

See Deterioration of Race.

Though the characters in such screen dramas are British, it was pointed out that the natives see them only as whites and reach the lamentable conclusion that the white race is deteriorating, to the serious detriment of British prestige.

The Federation of British Industries declares that the screen situation in the British overseas dominions from the British viewpoint is even worse than it is in the British Isles, fully 90 per cent. of the pictures shown in the dominions being American and barely 5 per cent. British. In some dominions it is asserted that Americans virtually have full control.

In South Africa British films are practically excluded already and the situation will become even more serious for British interests if an important arrangement now said to be contemplated with American film interests goes through.

Australia imported during the year ended last June nearly 23,000,000 feet of American films, as against slightly more than 1,000,000 feet of British and less than 1,000,000 from other countries. The entire importation of film into Australia is controlled by concerns closely allied to American producers. Australians consider the situation so serious that legislative action already has been taken in some parts of the Commonwealth and further steps are contemplated. This is also true of Canada.

Regarding the theory that some American films are damaging British prestige among the natives in India, the following statement was made here recently by the former film censor of Bengal: "Pictures showing the worst side of life, according to Hollywood, are accepted as a representation of the manners and habits of the British. India gets a few of the best American films and all the worst which the American film producers turn out. Such stuff is deplorable enough in European countries, but is absolutely fatal in the East and tends to undermine the prestige that Sahib and Memsahib have enjoyed for generations."

Dominions Reject Films.

What is true of India, it is asserted, is also true of other parts of the British Empire having native populations. Another deplorable phase of the present situation, according to the Federation of British Industries, is that whereas certain British films have found favor in non-British lands they have been rejected by the British Dominions. Films such as "Armageddon," "Britain's Birthright" and "The True Story of the Battle of Jutland" were refused by all the Dominions and only shown there through private enterprise.

This also is largely true of two other British films, "Zeebrugge" and "Ypres," which barely succeeded in being shown in India. The British film, "Livingstone," which deals with Explorer Livingstone's feat in South Africa, was refused by South African film interests and shown only in certain South African halls through private enterprise.

The special subcommittee of the Joint Film Trade Committee, will meet representatives of the American film industry here tomorrow in order to discuss the question of reciprocity in the exchange of films between Britain and the United States. The meeting follows a meeting held several weeks ago where a long discussion took place, the upshot of which was a promise by Americans to communicate with the home offices of their firms in America.

It is expected that the result of these communications will be learned at tomorrow's meeting. Among the Americans invited to meet the subcommittee are representatives of Allied Artists, Fox, Universal, and First National. After the meeting with the Americans the British subcommittee will hold a meeting of its own. The present impression in the British film trade is that there is little hope of immediate solution of the problem of reciprocity in the exchange of films with America. However, there is a possibility that some plan may emerge from tomorrow's discussion which may bridge the present difficulties.

MRS. GISH HAS A STROKE.

Daughter Lillian on Way From Los Angeles to Patient in London.

Special to The New York Times. LOS ANGELES, April 18.—Still in her make-up and just off the motion-picture lot, Lillian Gish boarded a noon train today for New York to sail for London in response to a message that her mother had been stricken with paralysis.

Mrs. Gish said she received the news last Friday and had worked feverishly almost night and day since to finish her parts in scenes in "The Scarlet Letter." A message received on Sunday, she added, indicated that the physicians were hopeful over her mother's condition. Mrs. Gish went to England last month with Dorothy Gish, her other daughter, who is in pictures there.

"The Great God Brown" for Benefit. Last night's performance of "The Great God Brown" at the Garrick Theatre was given for the Women's Auxiliary of the New Thought Alliance and for the Unity Society of Scientific Christianity. The benefit was in connection with the New Thought Alliance Convention, which will be held at the Commodore Hotel June 20-27.

SEE

Gull
Paris

Copyright

LO
man
of V
and
the
of C
don
Gull
stra
New
situa

No
be r
repi
tres
will
the
had
the
Apr
all
tha
and
hot
W
lea
ale
pla
clu
Gai
liv
for
Shi
R
put
hot
spe
del
liv

T
Gal
as
pla
hoc
of
Thi
of
"R
reo
Mr
Pla
Lit
Spi

S
da
is
give
Ch
str
Broo
man
four
for
Dr. A
of S
Hom
Houl
H.
New
meat
Dant
Stree

"T
prodi
was
Dara
tion
The
male
Stie
to
col
als
all
E
cor
Mr
rel
Re
to
M
at
=

TWO NATIONS MAKE GIFTS TO CATHEDRAL

Japan Presents Two Vases and Serbia an Altar Cloth to St. John the Divine.

SYMBOLS OF PEACE HOPES

Ambassador Tells of Nippon's Desires—Dr. Manning Accepts Offerings at a Luncheon.

World peace rests upon mutual helpfulness and common understanding, according to Tsuneo Matsudaira, Japanese Ambassador, who spoke yesterday at a luncheon in the Hotel Astor, at which his Government and the Kingdom of the Serbs, Croats and Slovenes formally presented gifts to the Cathedral of St. John the Divine.

Brig. Gen. Charles H. Sherrill, as Chairman of the Historic and Patriotic Division of the Committee for Completing the Cathedral, presided. The gifts—a pair of cloisonné vases from the Imperial Japanese Government, and an altar cloth embroidered by Belgrade war orphans by the Serbs—were accepted by Bishop William T. Manning. Six other foreign Governments will make gifts to the cathedral later.

"It gives me great pleasure," said Ambassador Matsudaira, "to present to the Cathedral of St. John the Divine a pair of cloisonné vases in the name of my Government. I understand that this cathedral was designed to provide a permanent place of spiritual rest for every one who cares to enter its portals. In the midst of the constant changes and uncertainties of human life, the cathedral will stand as a haven of rest and a source of inspiration to those who are engaged in the busy life of this modern city. It will represent the deepest convictions and the highest aspirations of man, both the conception and the design of the building inspire ideals of love, truth, justice and self-sacrifice.

Desires Peace of World.

"It is in a sense a most fitting place for the cultivation and promotion of the spirit of universal brotherhood and mutual understanding among nations. In the ordering of present international relations, the spirit of mutual helpfulness and common understanding can hardly be emphasized too much. Upon these rest the peace of the world. In them lies the destiny of humanity. Japan has long made it a goal of her national aspirations to live in peace with other nations.

"More recently, particularly since the World War, it has been her constant endeavor in all her international dealings, to translate these aspirations into deeds, and she is determined to follow in the future the same path of peace. Nothing is, therefore, more welcome to her than to see the growth of forces throughout the world making for international understanding and universal peace, and it is a source of great gratification to know that resting in its massive solidity upon the rocks of Morningside Heights, a great cathedral has been built in order to foster the spirit of peace.

A Bond of Brotherhood.

"In appreciation of the high ideals in which the edifice was conceived, the Japanese Government has charged me with the most agreeable duty of presenting these vases. In doing so permit me to express my sincere good wish for the successful completion of this splendid structure and my hope for the ultimate fulfillment of the noble mission to which it is dedicated."

"I often hear it said that Eastern civilization stands for principles apart from those of Western culture," continued the Ambassador. "It is true, indeed, that our history, our manners and customs, our language and our mode of thought are different from yours in many respects, but I feel that these differences are more apparent than real.

"Underneath the outward differences of peoples and nations there stretches a solid basis of common humanity sustaining the edifice of our world culture. Without the brotherhood of common humanity, civilization could not long endure. In this belief, let me express firmly the sincere hope that, standing on this solid foundation of common humanity, the people of both our countries may do their utmost, in unison and cooperation, for the promotion of the common interests and general welfare of mankind.

"I am glad these vases will stand as a lasting testimony to the responsiveness and sympathy that the people of Japan entertain toward a sincere movement, wherever and however conceived, which seeks to develop understanding and good-will among countries and peoples—ideals for the fulfillment of which the cathedral has been brought into existence. They will further serve as an eloquent testimony to the international brotherhood and neighborliness that are uniting, and will always unite, our two nations facing each other across the Pacific."

Bishop Accepts the Gift.

Replying, Bishop Manning said:

"It would be impossible for me to express adequately the pleasure which it gives me to accept in my own name and in the name of the trustees these superb vases as a gift from the Japanese Government. It is indeed a gracious act on the part of your Government to send this beautiful gift to be placed in the great cathedral which we are erecting for the worship of God, who made all nations of men to dwell on the earth and whose children we all are. I remember with pleasure that Colonel Moritz, military attaché to the Japanese Embassy, was one of the first to subscribe to the fund for the army and navy bay in the cathedral.

"The beauty and exquisite workmanship of these vases will remind us of the peculiar genius, the artistic development and the spiritual powers of your great nation and of your important part as a people in the life and progress of the world. And the gift of these vases to the cathedral, the Temple of Christ, whom we worship as the Prince of Peace, will speak to us of the peace and good-will and mutual appreciation which must ever continue to exist, and must grow stronger as each year passes, between America and Japan. I beg that you will convey to your Government our deepest and most heartfelt appreciation of this beautiful gift."

The Serbian offering was made by Leonidas Vodenitch, Secretary of the Serbian Consulate here.

"I have the honor to present an altar cover," he said, "a modest gift, as a token of Christian solidarity and our everlasting gratefulness to America. The Cathedral of St. John the Divine will be a great monument to the time-tried Christian discipline and social constructiveness. The building of the cathedral will refute all those who think that religious architecture has been rendered obsolete. In this modern world, seeking the salvation through various ways, the erecting of the cathedral is meant to lead aright our wandering steps. My country's wish and mine is that this cathedral be brought to its completion to the great honor of Christianity and humankind."

TOPICS FOR DISCUSSION

AT INFORMAL CONFERENCE

of Pres. & Ky. Mission

Apr. 1, 26

I. Problems of Evangelistic Work

1. What is your Mission's plan of working with the Church of Christ in Japan? Is it satisfactory?
2. What do you consider an ideal plan?
3. What good methods of evangelistic work have you used?
4. For what sort of evangelistic work is the missionary most needed?

II. Problems of Mission Personnel

1. Has your Board a settled policy of personnel for its Japan Mission?
2. Is your Mission larger now than it was five years ago?
3. Have the majority of your Mission's recruits during the past five years been used for evangelistic or educational work?
4. Can your Mission use specialists in its personnel? Does your Mission like to have missionaries sent out, already assigned to particular positions?

III. Problems of Educational Work

1. How large a measure of Japanese control do you have in your Mission's schools?
2. Does your Mission consider it desirable to form an official relation between its schools and the Church of Christ in Japan? If so, in what way does it expect to establish such a relation?
3. Who is expected to take your Mission's place in its schools in the future when your Mission withdraws from educational work?
4. Why is it that the academic reputation of Mission schools is less good than that of Government schools? Do you think that it is possible to raise the academic standards of Mission schools so that this condition may be remedied?
5. How large a proportion of the teachers in your Mission's schools are non-Christians?
6. What problems are there in maintaining a Christian atmosphere in your Mission's schools and in using them as an evangelistic agency?

IV. Problems of Theological Education

1. Does your Mission find it difficult to secure suitable candidates for the ministry? If so, what can be done to help solve the problem?
2. Are our theological seminaries satisfactory when viewed from an educational viewpoint? Is the usual curriculum of a theological seminary in Japan adequate?
3. Is it desirable that the Church of Christ in Japan assume some measure of financial and administrative responsibility in our theological seminaries? If so, what steps can be taken to bring this about?
4. Is any union of existing theological seminaries in the Church of Christ desirable?
5. Is such union practicable?
6. What is the attitude of your Mission towards such union?

PROBLEMS OF EVANGELISM.

.

1. OCCUPATION OF THE FIELD.

- (1). Stations. Should they be increased? Should the number of towns occupied by missionaries within a station be increased?
- (2). Out-stations. Can we increase their number?
- (3). Reinforcements. Largely a Home Base question. Can Japan be made more attractive? Can the missionary message and motive be re-stated in the old terms or in better new terms?
- (4). Funds. How can we get better results in self-support, releasing funds for advance work? Can the Board provide more?

2. OCCUPATIONS OF THE MISSIONARY.

- (1). Preaching. Why not? In the churches. Further afield.
- (2). Teaching. Bible in English. Bible and English. Bible in Japanese.
- (3). Going among the schools.
- (4). Visiting. In one's own home and in others. Mr. Uemura's advice: Don't go to them so much as let them come to you.
- (5). Work for children.
- (6). Work for mill girls and women.
- (7). Work for railway men.
- (8). Newspaper evangelism---with all its side lines.
- (9). Praying---"without ceasing." With workers and believers. That oaps all.

3. RELATIONS WITH THE CHURCH.

- (1). First Period. Each doing what was right in his own eyes.
- (2). Cooperation Plan of 1907. A *modus vivendi* never quite satisfactory.
- (3). New plan of 1921-24. Rejected by Mr. Uemura and Church.
- (4). What should we hope and plan now?
- (5). What about joining ministry of Japanese denominations, becoming pastors---the latest and insistent demand. Should we have done it before? Is it too early even now?

LOOK IT ALL STRAIGHT IN THE FACE.

If a way to the better there be,
It demands a full look at the worse.

(Thomas Hardy).

Arthur P. G. Barclay
of Mission Inty.

JOINT CONFERENCE OF CHURCH AND MISSION
No. 1060 Karuizawa.

Thursday, September 2nd.

- 2:00 P.M. - Devotional Service - Dr. Speer.
2:30 P.M. - Organization of the Conference.
2:45-5:00 P.M. - Discussion. Topic: "The Relation of the Church
and Mission in Evangelistic Work."

Discussion introduced by Dr. Sunlop and Mr. Isda.

Sub-topics.

1. What are the advantages and disadvantages of the present plan of cooperation? What is the best plan of cooperation?
2. What should be the status of the missionary in the evangelistic work of the Church?
3. How can Mission-aided churches be brought to self-support more quickly?

7:30-9:00 P.M. - Discussion. Topic: "The Personnel Policy of the Mission."

Discussion introduced by Mr. Hannaford and Mr. Saba.

Sub-topics.

1. Should the number of missionaries be reduced, increased or kept stationary?
2. What should be the Church's relation to the personnel of the Mission?
3. For what kind of work, if any, are missionaries wanted by the Church?
4. What qualifications should be sought in new missionaries?

Friday, September 3rd.

- 9:00-9:30 A.M. - Devotional Service - Dr. Kerr.
9:30-11:00 A.M. - Discussion. Topic: "The Problem of Theological Education in the Church of Christ in Japan."

Discussion introduced by Dr. Reischauer and Mr. Kanai.

Sub-topics.

1. What would be the ideal system of theological education for the Church of Christ in Japan?
2. What steps can be taken to work for such an ideal?
3. Is union of theological seminaries in the near future practicable?
4. What is the attitude of the Church to the plan of theological education suggested by the Board in 1925?

11:00-12:30 P.M. - Discussion. Topic: "The Future Relation of Mission-aided Schools with the Church."

Discussion introduced by Miss Monk and Mr. Mori.

Sub-topics.

1. What is the standing of Mission-aided schools among the educational institutions of Japan?
2. How can Mission-aided schools come into closer relationship with the Church at present?
3. What should be the policy of Mission and Church with regard to the management and support of Mission-aided schools in the future?
4. How can Mission-aided schools in the future come into possession of the property they now use?

2:00-3:00 P.M. - Discussion. Topic: "Problems of Church Property."

Discussion introduced by Dr. Brokaw and Mr. Kobayashi.

Sub-topics.

1. How have churches of the Church of Christ in Japan secured their properties?
2. What should be the policy of the Board and the Mission regarding ownership of church properties?
3. What is the influence of the organization of the Chapel Loan Fund upon the development of the church?

3:00-5:00 P.M. - Discussion of the Findings of the Conference.

SPECIAL MISSION NOTIFICATION,
JAPAN MISSION PRESBYTERIAN CHURCH
IN THE U.S.A.

Konjo, Kyoto, Japan,
Sept. 11th, 1926.

To the Mission,
Dear Friends:

Please take note of the following:

INVITATION TO ATTEND SYNOD:

A very courteously worded invitation to attend Synod has come from Stated Clerk, Rev.M.Kobayashi. The invitation includes an offer to secure special rates on railways and steamers. Synod convenes 9.00 a.m., Oct.8th, in the YMCA building, Osaka. Some programs were sent, and will be included herewith so far as they last. If any one wishes railway or steamer rates, please send name, date of birth, starting railway station at once to Rev.Makoto Kobayashi, c/o Nihon Kirisuto Kyokwai Jimusho, Tokyo Shi, Akasaka Ku, Shin Machi, 4 Chome, 3 Banchi. Please note in the report of the Joint Conference that one Japanese complain, or regret, was that we do not attend presbytery and Synod.

Informal REPORT OF THE JOINT CONFERENCE:

The Joint Conference was held at the home of Dr.J.G.Dunlop, 1060 Karuizawa, on the afternoon and evening of Sept.2nd,1926, and on the morning and afternoon of Sept.3rd. Those present were Rev.Kanji Mori, Rev.Makoto Kobayashi, Rev.Shiroshi Tada, Rev.Yakichi Sasakura, Rev.Wataru Saba, Rev.Tameichiro Kanai, composing the Standing Committee of the Synod of the Church of Christ in Japan; Dr.Kajinosuke Ibusa, Rev.Shigetaro Kuwada and President Daikichiro Tagawa, of Meiji Gakuin, on the invitation of the Mission and of the Standing Committee; Mrs. N.Watanabe, representing the Woman's Missionary Society of the Church of Christ in Japan; Dr.Robert E.Speer and Dr.Hugh T.Kerr, representing the Board of Foreign Missions; Miss Alice M.Monk, Dr.Harvey Brokaw, Dr.J.G.Dunlop, Rev.Howard D.Hannaford, Dr.A.K.Reischauer and Rev.Merle C.Winn, representing the Japan Mission.

Afternoon Session, Thursday, Sept.2nd.

The meeting was called to order by Rev.H.D.Hannaford, Chairman of the Mission's delegates, at 2.00 p.m. Dr.Speer led the devotional service. The hymn, "Blest Be the Tie That Binds," was sung. The Scripture lesson was read from I Kings 19th chapter and Acts 1st chapter. Dr.Speer spoke upon the sources of our power in bringing Christ to the multitudes. He said, We should not trust in vain numbers, nor in publicity, nor in organization, not in finance. These usual means of power were all missing in the life of David Livingstone. His power was in the cross. We are apt to forget this and to slide back into the world's ideas of power. Rev.M.Kobayashi led in prayer.

The Conference was now organized. Dr.Ibusa was elected Chairman. Rev.M.Kobayashi was elected Japanese Secretary and Rev.M.C.Winn English Secretary. Dr.J.G.Dunlop was made official interpreter for Drs.Speer and Kerr. The following were elected as Findings Committee: Rev.S.Tada, Rev.K.Mori, Dr.R.E.Speer and Dr.J.G.Dunlop.

It was voted to take up the topic as assigned for the afternoon by the Program Committee, but to take up in the evening the Educational Problems in order to accommodate Pres.D.Tagawa who was unable to attend the Conference on the second day.

"The Relation of the Church and the Mission in Evangelism."

Dr.Dunlop opened the discussion. He pointed out the advantages of the present Plan of Cooperation: namely, that it puts the Mission right with the Japanese Church; that it gives a better footing with the rank and file of the evangelists; and that it is possible under the present Plan to get a better class of evangelists, than if we were merely in affiliation with the Church. One objection made to the Plan is that it puts too strong a control in the hands of the missionaries. What is the best plan? Is it thru Synod? This was rejected by Dr.Uemura. Is it a continuation or an adaptation of the present Plan? Is it to subsidize the Japanese Church directly, uncontrolled by the missionaries? This pauperized the Waldensians in Italy. What should be the status of the missionary? Should he be a silent member of presbyteries and Synod like the "evangelists in the U.S.A. presbyteries? Suggestions regarding self-support will be welcomed.

Rev. Mr. Tada presented a paper continuing the same discussion. He requested that his frank speaking be overlooked, as he felt that the present situation needed plain speaking. He feels that the present Mission policy is out of date, and firmly believes that the time has come for the Missions to revise their policies. Cooperation should be between the Board and the Church, not between the Mission and the Church. The Mission exists over against the Church as an organization (alho not hostile) with its own budget, distribution of forces and various kinds of work, which are unknown to the Church. All that the Church has any information in regard to is the work of the Japanese evangelists, employed in its own districts. In other words, cooperation is only a small part of the Mission's work. To be real cooperation the cooperation should extend to all forms of work that affect the Church. Therefore,

1. Missionaries sent out should join the Church as individual members.
2. They should be under a joint committee, represented by the Board and the Church. The Japanese members of this committee may be appointed by Synod or by the presbytery. The foreign members should be appointed by the Board. Perhaps members on the field will be appointed.
3. In the early days, native helpers were necessary. But now employment of helpers by the Mission is detrimental to the development of self-support. Financial aid should be given to the local chapel, not to the evangelist, subject to the control of the joint committee.
4. Much work was started haphazard in former days. In most cases, small houses were rented. Most of the people converted were transients and not of local stock. Therefore, no matter how many years passed, a permanent church could not be established. To remedy this evil he suggests putting up a permanent chapel building instead of renting a place.

If direct cooperation between the Board and the Church be considered too radical a change, he suggests that the four Missions should actually unite and form a joint committee with the Church.

Mr. Mori: I am in agreement with Mr. Tada on many points. I would like to see the members of the Mission join presbytery and have the funds turned over to presbytery to be used by presbytery's committee, on which committee both missionaries and Japanese would serve. Why not have the missionary become pastor of the Japanese churches?

Dr. Speer: Would he be supported by the Church?

Mr. Mori: Yes, the Church would support him. A way would be found for the salary to be paid in the case of an aided-church.

Dr. Speer: Should he be naturalized?

Mr. Mori: Yes, so much the better.

Mr. Tagawa: The methods are not as important as the spirit of cooperation. Unity of the spirit is the fundamental thing. Possibly, in the early days, the missionary looked down upon the Japanese. Or possibly the Japanese felt that they did not need the help of the missionary. In both cases, this was a lack of Christian grace. The Japanese and the missionary should be considered on an equal footing. In regard to methods, direct relations with the U.S.A. Boards would be difficult to operate. Hence, perhaps a joint committee, representing the four missions, would be the proper step, with the individual missionaries as "temporary sojourners" (kiriyusha) in the Church. It would be unreasonable to expect the missionary to become naturalized. All these methods should be considered at greater length, and a report made perhaps when Dr. Speer returns from China.

Mr. Mori: I did not mean naturalization, but more especially church membership.

Dr. Speer: In America, it has not worked well for foreigners to be pastors, if not citizens: There has been difficulty of this sort. Dr. Kerr is a Canadian by birth, but has become an American citizen. Even Dr. Fowett was not able to overcome the handicap of a foreign nationality. Dr. Patton, of Princeton, was criticised; he was not an American. He is criticised now, because he has gone back to British soil (Bermuda)

Mr. Kanai: There is less need for the attitude of seeking aid, and more of the spirit of giving assistance on the part of the Japanese. It will be very difficult for the missionary to become pastor of a church, but he will be effective in pioneer work? Churches which started without Mission aid, as a rule, are healthier, since they were not dulled by Mission aid. Instinctively, the attitude of employer and employee crops out instead of that of co-workers. A presbyterial committee would obviate that difficulty. Then the present Plan of Cooperation would be satisfactory.

Mr. Kobayashi: How can Mission-aided churches be brought to self-support more quickly? The Dendo Kyoku (Church's Mission Board) churches are more quickly brought to self-support. Therefore, after reaching a certain point, the churches should be turned over to the Japanese entirely.

Mr. Tada: The reason for that is that the Dendo Kyoku can choose better fields and better men. Dr. Uemura could pick the men.

Dr. Ibuka: The Dendo Kyoku has been given choice of places, while the Mission has taken the harder places.

Dr. Brokaw: We need to discuss the fundamentals. Is Mr. Tada's plan Scriptural, and practically feasible?

Dr. Reischauer: It is a little difficult to see how this plan of Mr. Tada's could be put into effect. Sometimes the present Plan of Cooperation seems too democratic. We should have the more experienced men, and not the inexperienced missionaries on the Cooperation Committees. Is the Church ready to take up full cooperation? The Mission has many forms of work, in which the Church has no share. Why has it not assumed more responsibility during the past thirty years?

Mr. Hanna Ford: It seems to be the lump of the Mission over against the lump of the Church, and the problem is how to make them coalesce. The payment of the helpers seems to be a matter of psychology, as they are really employed by the Cooperation Committees.

Dr. Dunlop: Is not the Station the obstacle in the way? The Dendo Kyoku is able to reach out to any place in the Empire, while the Stations are not able to reach out beyond their own fields. For instance, the former has reached to Taihoku, Formosa, or Dairen, Manchuria, or to many places in Chosen, etc. The Dendo Kyoku has not succeeded in the smaller and more difficult places any better than the Mission. The explanation is to be found in the differences between larger and smaller places rather than in any differences between Church agencies and Joint Work.

Dr. Brokaw: Direct cooperation between the Church and the Boards would seem to be an impossibility on the part of one or two of the Missions, altho perhaps it may not be impossible in our case. Union of the Missions also seems impossible at present. Does it not work against the principle of the indigenous Church for the missionary to join the Church? Would it not become "seiyo kusai," (rottenly foreign), as one has said. I never could see that for the missionaries to join the Church would be advantageous to the Church. It seems to me futile to talk about direct cooperation and about getting the four Missions together as one. If so, Dr. Fulton's plan does seem to be a possibility. The proposal to end subsidies, or Mission aid, by ~~reducing~~ lessening the subsidy so much each year seems too mechanical. The committee-of-review-idea seems to me to afford a method more in harmony with the way the Spirit of God works. Nevertheless, as Dr. Spear has ~~was~~ pointed out, it is impossible to evangelize the world on a subsidy basis. World evangelism, not only that of one land, is the problem of the Board. I will say what another recently said, "If we can work out some harmonious plan, I do not care much what it is. I will work under it."

It was voted to extend the hour of adjournment to 5.30 p.m..

Dr. Spear: It is difficult to deal with such ~~great~~ ^{great} problems as cooperation in such a short time. The problem began in William Carey's work in India. There are two extreme solutions: (1) That the Church become non-existent, and the natives become members of the Mission. This form was actually advocated in India, where it has taken form from the Government. This ignored the principle of a national Church. (2) That the Church absorb the Mission. This is proposed in China. In between are possible median ways, which retain the characteristics of both Church and Mission. One of these is in Brazil, where the work is turned over to the Church as fast as it is formed, and the Mission passes on into new fields. The other is in India, where joint committees operate. Our ideas of the field of cooperation are changing. Our problem is just this: How can we devise a working plan? There is no such thing as an ideal plan. It is largely a matter of people and factors. I feel myself to be as absolutely one with the Church of Christ in Japan as with the Presbyterian Church in the United States of America. The details of method will not be hard to work out. These will change from time to time and from place to place as we go on. It may mean for a time an increase in the missionary force, in view of the colossal task.

~~*****~~

What are our two great ends, which must not be obscured. (1) The growth here in Japan of a Church, which will not need any help from abroad. That must be kept uppermost in all our plans. (2) To complete the colossal undone task. There are more unevangelized in Japan than ever. The quality of the problems has changed and is infinitely more complicated now. All the resources of the world are insufficient for the task. Ten years from now they will be still more complicated. The question to be asked about any plan is, Will it aid these two ends?

Is it desirable that the Church should change its character and become heterogeneous? The Church is strong, because it is purely Japanese. Would it not unwise for it to lose this character? Two requests once came to the Board at the same time, one from India and one from Brazil. One was to absorb the Mission and the other was to prevent the missionaries from entering the presbyteries. The latter seemed wiser.

Will the proposed plan aid evangelization? The Church in America does not think of the missionaries as being under the Board. The Board is a subordinate agency, serving the Mission bodies. We do not see the way clear for dealing directly with the Church. It is not sure that we have realities here to deal with. I am not sure that it would really be practicable. I fear that it would not be satisfactory to the Church--to deal with these questions by correspondence with a Secretary 10,000 miles away. Flesh and blood contacts are wiser. We must think it thru carefully, and see whether we can find the best method for the Church and the big task before us.

The afternoon session adjourned at 5.45 p.m., with prayer by Dr. Kerr.

Evening Sessions, Thursday, Sept. 2nd.

The hymn, "Watchman, Tell Us of the Night," was sung, and Rev. S. Kuwada led in prayer.

"The Problem of Theological Education in the Church."

Rev. M. Kanai introduced the topic. He said in substance: (1) At present, theological education in Japan is considerably advanced as to intellectual and theological ideas. However, future leaders in theological education must be still further advanced, as seminaries have not kept pace. In ~~the~~ regard to the seminaries of the Church of Christ in Japan, we want one high grade seminary instead of five small seminaries. (2) How can we attain this objective? The Church is growing out of its boyhood stage, as also are the seminaries. Our ambition to have a seminary of our own exists in the Church. If the four or five can not unite, let us start with a union of one or two of these. How would it be to have a seminary established by Synod? (3) In regard to the suggestion made by the Board in 1925; namely, to have one seminary of higher and one of lower grade, I favor this plan. For, some persons who can not enter a high grade seminary, can enter the lower seminary and give a life of useful service. It is important to have this opportunity given them, more especially as there would be some of these who could perhaps enter the higher seminary later. This does not seem to be the opinion of the majority.

Dr. Reischauer continued the introduction of this topic and presented the following points: (1) We must have an educated ministry in Japan. (2) The personnel of the Church of Christ in Japan strikes a higher average than that of any other Church. (3) The Church has thus far done nothing in educational work. We must have a high grade seminary. None of the present five seminaries ~~are~~ meeting the need, and the present system is extremely wasteful. What can be done to better the conditions? (a) We want the Church to take hold of the schools, as full a part as possible and as soon as possible. Perhaps if the Church would take over the theological department of Meiji Gakuin, then the ~~Hogokan~~ Shingakusha might be drawn in. (b) The hope was expressed in the Informal Conference with members of the other Missions that the Church would take a share in a union seminary in the Kwansai.

"The Future Relations of Mission-aided Schools with the Church."

The subject was introduced by Miss Monk who said in part:

It is important to know the aim of our schools before we can discuss other problems. The Mission-aided schools do not exist for the sake of those who can not enter the ordinary schools. Our aim does mean permeating the whole life with Christian ideals. We are hindered by the inability to find Christian teachers. The majority of the Christian leaders in America have come from Christian homes thro Christian schools. The Christian school presents a different type of life from that of the public school. Christians who are Christian thru and thru can be developed only in Christian schools. The problem is, How can the Church help carry on the Christian schools?

The Rev. Mr. Mori continued the introductory discussion: (1) Recently in Synod the problems has come up of how the Church can enter into relations with the Christian schools. Since the Board of Education has been organized, the answer would appear to be, Thru this Board. Its purpose is to help in such various ways as it is able. The Japanese Church must exert itself in regard to education. (2) If we can not give Christian teaching in the Christian schools, ~~xxxxxx~~ their foundations are dug away. We must have Christian teachers. We must see to it that the teachers in Japanese language (kokugo) and Chinese classias (Kambun) especially are Christian, as these are dangerous subjects unless the teachers are Christian. The attitude of the teachers is of basic importance. (3) In order to secure Christian teachers, the teachers of our Mission schools should be well paid. In a recent examination of teachers' salaries, it was found that the average salary for teachers of middle school grade in Kanagawa prefecture was Y.110.00, in Tokyo, Y.125.00, while the average thruout the country was Y.118.00. (4) The chief difficulty in the way of the Mission school is that there are no higher schools for graduates to enter, the lack of a system. We must have a complete system of schools from the bottom to the university, or at least to the college grade (koto gakko). (5) Special kinds of schools are needed, such as for the deaf and for the blind, technical schools, music schools, social service training schools or nursing schools. Perhaps it would be better not to compete in ordinary schools, but to open these special kinds. (6) We should open any new middle schools in the rural districts rather than in metropolitan centers.

Mr. Tada: Theological education should be taken up by Synod, but it should be done step by step. The Church is not prepared to do it now. Perhaps the gradual process can be accomplished thru the trustees of the schools. As to the Board's offer, we can not see hope in the near future. I would like to see Meiji Gakuin become the seminary. I can see no need for a lower grade training school. If it be urged that one is needed for rural work, I would contend that a higher grade of seminary is still more necessary for that kind of work. We should put as much strength in one institution as possible. We must improve the teaching staffs. The old idea that every missionary can become a seminary professor is false. If it were true, it would follow that every Japanese ~~xxxxxx~~ minister who has been abroad can become a seminary professor. I would advocate the endowment of certain chairs in the theological seminary. In regard to the Mission-aided schools, discussion should be limited to the present schools. Such schools must have government recognition. The object is not general culture in the government school system, but rather vocational training. We should have the object of creating character rather than making mere nominal Christians. Is is difficult to promote culture, when we deal with such large numbers of students. The Missions should put in the girls' schools as much as possible. The first step in relating the schools to the Church is the election of members of the Church on the Boards of Trustees.

Mr. Takawa: I will not speak in regard to the theological education in Japan more than to say that the study of Shinto~~xxxxxx~~ and Buddhism should be added to the curriculum, so that thru a better understanding of these the ministers will be able better to interpret Christianity. As to schools conducted on Christian principles, I am optimistic. The Government schools are giving only intellectual training. The nation is waking to ~~xxx~~ feel the importance of an education that produces real manhood. The people are casting their eyes towards Christian schools. But the Government tries to instill Shinto in the middle and higher schools. However, the young men do not find satisfaction in Shinto. Hence the day is not far off, when the Government will likewise turn its eyes to Christianity. You have been disappointed, probably, in the effects of Christian education. I used to be disappointed, too, but now I have

found that Christian ideals are wider spread than is suspected. For example, in Osaka last year a diagram was shown at the exposition, giving the religious inclinations of 9000 middle school pupils. The diagram gave the replies of the students to a questionnaire, which has been sent out. The first question was, What is the religion of your family? 8000 replied, Buddhism; 400 Shinto; and only 330 Christian. The second question was, Do you think God exists or not? 70% replied, Yes, he exists; 20%, No, he does not exist; and 10%, I do not know. The third question was, Do you wish to know God? 80% replied, Yes; 10% replied, Do not care. The fourth question was, What religion do you wish to believe in the future? 3000 replied, Buddhism; 1500 replied, Christianity. The fifth question was, Have you ever read any religious books? The replies indicated that 1400 have read portions of the Bible; 400 have read books explaining Christianity; and only 400 had read books regarding Buddhism. The replies would indicate the attitude toward Christianity in Osaka, the commercial city, where not much attention is paid to any religion. While we say that Christianity does not prosper, yet here we see the extension of Christianity among the young people. We should not change our principles, but proceed without discouragement. We are just beginning to reap the harvest from the past years of sowing.

The session adjourned at 10.00 p.m., and was led in the closing prayer by Mr. Winn.

Morning Session, Friday, Sept. 3rd.

The devotional service was opened at 9.00 a.m., with the singing of the hymn, "Lead, Kindly Light." The Scripture lesson, read by Dr. Kerr, was I Corinthians, chapter 13. Dr. Dunlop and Mr. Kobayashi led in prayer. Dr. Kerr spoke on the text, "Come unto me, all yet that labor and are heavy laden, and I will give you rest." The Gospel message is as simple as this; a personal invitation to come to Christ. It is our duty and our privilege to herald this message.

"The Personnel Policy of our Mission."

Rev. H. D. Hannaford opened the discussion. He said in part: This is a problem, which affects the Board, the Mission and also the Church. Our Mission has suffered a net loss of 26 members during the last four years. The policy of the Mission is not to die slowly, but to keep the personnel up to the status of five years ago. The Board finds it difficult to find missionaries. For some in America have the impression that there is no need for more missionaries in Japan. The Church wishes to know whether it can count on the cooperation of the Mission in evangelizing Japan. Does the Church want the present system, or does it want control in the location and work of the missionaries? Should the number of missionaries be increased, decreased, or kept stationary? Does the Church want more missionaries? The Board needs to know whether the Church will welcome more missionaries. Should future missionaries be used in rural work, or in special forms of service? What kind of qualifications does the Church desire in missionaries? If Synod could give a reply as to whether more missionaries are wanted, and for what purpose, it will help greatly.

Rev. W. Saba continued the opening discussion. We should utilize the present force of missionaries rather than increase the number. Since the number of Japanese workers is constantly increasing, this would rather indicate a decrease in the number of missionaries. We have now come into the cooperative stage. As far as rural work is concerned, it is more difficult even than that in the cities. Is it too much for the missionaries? We must have men of considerable intellectual ability; men who have special love for Japan; men who are filled with evangelistic zeal; and men with ability in the Japanese tongue. These are needed.

Mr. Sasakura: In my opinion, the number of missionaries of evangelistic zeal and who are earnest, should be increased.

Mr. Tada: Is the chief objective to aid the Church, or is it to evangelize Japan? In the latter case, the aid may be mutual. It is not a question of the number of the force, but of the quality.

Dr. Ibuka: The chief object of the Mission is to preach the Gospel to the people, but that is not the only object. It is to plant a Church, and to make it self-supporting, self-propagating, and self-

governing. During the past fifty years, the Mission has done this. But now the Church has become self-supporting, at least to the extent of 100 or more churches, and the effort should be cooperative now. The Church alone is far from able to evangelize the land.

Mr. Tada: Lack of understanding between the Mission and the Church is a chief difficulty. Practically, both are going on their own way. Missionaries rarely attend Synod and presbytery, while the Mission Meeting is held without any representatives from the Church, with the result that the Church does not know what the Mission is doing. Should not ~~the~~ representatives from the Church attend Mission Meeting? For instance, new missionaries come out, or Dr. McAfee comes, and the Church does not know anything about it. This is fruitful of misunderstandings. Or how about the language ability of the missionary students? The Church has nothing to do with the language examinations. If there were opportunity for fuller understanding, there would be fuller confidence and heart cooperation, rather than mere formal cooperation.

Dr. Ihuka: Why don't the missionaries come to presbytery and Synod, and thus show their interest?

Mr. Tada: That is why I advocate joining the Church on the part of missionaries--in order to have fuller relationships. I think no harm will come to the Church from missionaries joining the Church. The Church can take care of itself.

Mr. Mori: The missionaries are already located and the funds assigned. Hence the Church can not deal with fundamental assignment of funds or of personnel. The result is piece-meal dealing, due to the Station arrangements. There is no cooperation in broad policies. Cooperation is only between presbytery and the Mission, and not between Synod and the Mission. I have heard even of comity agreement and limitation of fields between various Missions, but there is no such understanding between the Church and the Mission.

Mr. Kuwada: In regard to the number of missionaries, the failure of the Congregational Church in Japan lies in cutting off the hand of the Mission too soon. It is a great mistake and it is premature. The result is that workers are lost. Dr. Ebina who used to be violently opposed to the increase of missionaries, is now advocating the increase of the number of missionaries. Tottora, Shimane, Shiga and Nara prefectures are still without any Church of Christ work. Missionaries of the right quality should be increased. In regard to cooperation, I had a strong desire for the Joint Evangelistic Board, or something like it. If that is not attainable, perhaps it would be better to go back to the affiliated plan. The present Plan is neither one thing nor the other. I do not say that the affiliated plan is better, but it at least has the virtue of causing less problems and avoids clashings.

Mr. Sasakura: I favor the Cooperation Plan, if well worked out. It is very successful in Tokyo, but I would go even further.

Mr. Kobayashi: I could wish for more positive elements in it.

Dr. Reischauer: If we could have representatives from Synod at Mission and discuss the budgeting, it would help.

Mr. Winn, as Secretary of the Mission delegation, now presented those portions of the Committee on Evangelism as was ordered by the Mission.

Mr. Tada: I have never been able to approve of the Nevius Plan. Self-support is not merely a matter of money. It is also a matter of the right spirit. Self-support is not the thing of prime importance. If the spirit be right, it will follow. However, the missionaries often go to the other extreme and pay all their expenses as they tour, so that the people think of them as cheap workers. But when it is Japanese minister, the people pay at least part of his expenses. Thus the people are not encouraged by the missionaries in self-support.

Dr. Ihuka: If self-support is over-emphasized, sometimes rich members of a church, who should be disciplined, are dealt with too leniently, just because they are rich.

Mr. Tada: I believe that the natural process is for a church to grow thru the aid of another church, just as in the creative processes of nature. A church should go out and work and develop another church. We must have preaching-places. Giving money to a church will not spoil it--aid is needed until the suitable time has come. If stewardship is taught, and the church is properly trained, the matter of self-support will follow. I think this is the apostolic method. A chapel or a preach-

with the Church. It appeared also that the establishment of the Synod's Board of Education might facilitate wise development in the relation of the Church to the other educational work carried on by the Mission.

5. In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for the biological education, college work, and secondary grade work both in Meiji Gakuin and in the several girls' schools. Everywhere there is need for the building up of school and college faculties.

The foreign missionary era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest possible extent.

6 We think there should be further conference for continued consideration of all matters of cooperation, to the end that mutual understanding and common purpose may be still further advanced. And we solemnly emphasize that the searching out of new methods and plans will lag hopelessly in the absence of humble looking for and grateful acceptance from the Almighty and All-gracious Spirit of God of a richer mutual confidence, sympathy and affection to enswathe the whole working body in connection with the Church of Christ in Japan, irrespective of nation, church affiliation or division of work. "I will pour out My spirit upon you? I will make known My words unto you."

It was agreed to make these findings public.

It was voted to postpone the discussion of the topic, "Problems of Church Property." until some future conference.

The Conference adjourned about 4.00 p.m. Mr. Mori led in prayer. The doxology was sung and Dr. Speer pronounced the benediction.

†These notes of the Conference were taken down and reported to the Mission Secretary by Rev. M. C. Winn, English Secretary of the Joint Conference. The Mission Secretary has exercised slight secretarial privilege, chiefly in substituting English words from Japanese words used in the original).

HARVEY BROKAW,
Mission Secretary.

Extract from

"Special Mission Notification
Ad Interim 1925-26.
Ishijo, Kyoto
Oct. 25, 1926."

H. B. ... letter to Mission

"No report whatever was made about the visit of the Board Deputation, nor of the Joint Conferences. Inquiry reveals that the members of the Standing Committee (Jama Iin), who accepted the invitation extended in the name of the Board and Mission, decided to take the position that they accepted as individuals, and that the Conference and the Findings had no connection with Synod or the Church as such. To say that is disappointing to those of us who sponsored the request for a Board Deputation and the Joint Conferences puts it exceedingly mildly. Some of you may properly ask, "What is the next step?" Acknowledging myself as more responsible than any other person, I have to say regretfully, "I do not know". I have talked with some other members of the Mission, and all seem as bewildered as myself, and say, "There is nothing to do now but wait."

NEW LABOUR PARTY IN JAPAN

Intellectual and Industrial:
Moscow's Attempt to Throw
Apples of Discord

BUDDHIST NUNS NOW IN REVOLT

FROM OUR OWN CORRESPONDENT

Tokyo, Nov. 14.

Three of Japan's foremost scholars have entered the field of politics and have organized a new political party known as the Independent Labour Party. The initials of this new organization are identical with that of the I. L. P. at Home, but the Japanese I. L. P., so far, is far more innocuous than the British I. L. P.

The birth of this party came about as the result of a split in the Labour-Farmer Party which was organized earlier in the year. Professor Iso Abé, a well-known member of the faculty of Waseda University, originally belonged to the Labour-Farmer Party, but seceded owing to the Communist tinge that underlay several of the planks of the Labour-Farmer Party. After he had left he entered into consultation with Professor Sazuko Yoshino of the Tokyo Imperial University and Professor Kiichi Horiue of Keio University and the three decided to form an independent labour party, which, while advocating progressive methods for workers to ameliorate their lot, has steadfastly turned its back on anything savouring of direct action. This new Independent Labour Party embraces not only manual workers, but also intellectual workers. The General Federation of Labour in Japan has decided to support the new party and its President, Mr. Bnuji Suzuki, has applied for membership, preliminary to bringing in the General Federation of Labour.

The split in the Farmer-Labour Party was bound to come. For the first time in the history of Japan, it is now possible for the farmers to be heard in the field of politics. Among the objects the farmers are seeking are: tax revision, new land laws, minimum wage scales, abolition of licensed vice, collective bargaining, the right to strike and recognition of all labour unions. These planks have been deemed radical and a split ensued.

In the meantime, it is difficult to see how what is left of the Farmer-Labour party can continue to work in harmony. The farmers here, as elsewhere, are known to be after cheap labour and high prices; while the proletariat wants high wages and low prices. To-day, they are together only in protesting against things as they are; when constructive policies come to be formulated, it will be found that many of their policies are diametrically opposed. The new Independent Labour Party is the first sign of this ill-assorted marriage between rural farm labour and urban industrial labour.

League of Asiatic Races

Moscow's latest plan for perpetuating unrest and diffusing hatred amongst nations and races, when the Soviet induced her representatives, together with those of Turkey, Persia, Afghanistan and China, to sign an agreement for the formation of a League of Asiatic Nations, has fallen flat on official circles here.

When the Pan-Asiatic Congress met in Nagasaki last August, the Japanese Government, in more ways than one, distinctly showed that it was not a party to the affair. Officially, Japan declared that she was not in sympathy with anything that tended to weaken the standing of the League of Nations and, with regard to the latest move of Moscow, a Foreign Office spokesman expressed the view that it was "mere, fatuous, Moscow flapdoodle," which is the most graphic translation that can be applied to the Japanese phrase he used.

The papers, however, pronounce benisons on the new movement and are inclined to think that its inception has been accelerated by the reports that the Americans are contemplating a League of American Nations.

"An Asiatic League of Nations is bound to come," says one powerful Japanese daily organ. "Movements looking forward to a union of Asiatic countries have been going on for some time and will soon take formal shape. Japan's indifference is vexing and irritating to us and, when the plan is formed, Japan will be in an unenviable position."

Officialdom, on the contrary, seems quite certain that its attitude towards such movements is the best not only in the interests of Japan herself, but in the interests of the world. The Japanese Government is firmly convinced, for the present at any rate, that whole-hearted co-operation with Great Britain and the United States is the wisest and best policy Japan can follow to-day and is not likely to commit this country to nebulous schemes, the foundations of which is hatred of the foreigner.

Pacific Shipping War

A shipping war in the Pacific, principally with regard to freight, has been precipitated, due largely to the commencement of a new service by the Kawasaki Kisen Kaisha.

The Kawasaki Kisen Kaisha, which is an owner of cargo steamers and whose chief business is the transportation of American timber and wheat, does not come within those lines obeying the Pacific freight arrangement regulations. The new company chiefly menaces the trade of the Blue Funnel and the Mitsui steamers and recently declared that it would practise a through rate of 35 per cent. This is regarded here as a deliberate challenge and the Blue Funnel Line, according to advices received in Japan, is inducing its allies to show a united front against the new intruder.

The Japanese press commenting on this says:—

"A battle between cargo boats and passenger ships in the Pacific is at hand. The Kawasaki Kisen Kaisha boats are cargo carriers, while those of its opponents are both cargo and passenger boats. The present freight competition is, in effect, economic warfare. The Kawasaki Kisen Kaisha is inferior to its opponents as regards the number of vessels and the speed of its boats. It is, however, affiliated with the Roosevelt Steamship Company, and seems optimistic of the result. The trend of events deserve close scrutiny. Japan is a maritime nation and for the Pacific is a great lake. Should Japan not be able to hold her own with the other sea-carrying nations of the world, the blow to this country will be a very real one indeed."

Buddhist Nuns Discontented

Bringing their plea on the ground that, after all, they are but human beings, Buddhist nuns of Japan are appealing to public opinion to relieve them of at least some of the restrictions made necessary by their religious vows.

Two thousand nuns belonging to the *Jodo-shu*, or "Pure Land Sect," a militant Buddhist organization, are leading the fight, causing a sensation in Buddhist circles and consternation amongst the men priests. The right to have long hair, like other women, instead of being forced to shave the head when they enter the monastery, is one of the main concessions sought after. With the shaving or non-shaving of the head is intimately connected the question of whether or not the nuns may marry.

In Japan, Buddhist nuns are compelled to take the vow of celibacy, but abject poverty or implicit obedi-ence is not exacted. The shaving of the head, however, is deemed obligatory, as it is regarded as an outward sign of inward acceptance of the vow of celibacy. The Buddhist hierarchy is now alarmed, because it is thought that the next step would be a demand that nuns should be permitted to marry if they wish.

Men priests, in many sects, are not forced to take the vow of celibacy and the change was effected in comparatively modern times. The reason advanced then was that the priests were but human, and that it was both cruel and illogical to deny them rights inherent to all men. The same reason is now being advocated by the nuns who, in their manifesto to the public, declare: "We experience the same feelings as do the priests and all others."

It was about a year ago that the nuns sought to "elevate" their status. The High Priest, however, severely frowned on the movement and the nuns were silenced. The nuns have now carried their case to the bar of public opinion. They are better organized and have more participants than they had a year ago. The first shots in what the nuns call their campaign for emancipation will be fired next month, on the same day the Diet meets, when 5,000 nuns from all parts of the country will hold a mass meeting and demonstration.

College Report, 1925-1926

BY THE PRESIDENT.

The graduates in 1926 were 60 in member, 37 of whom graduated from the Junior College (1 special), 10 from the Senior College (1 special), and 13 from the Special English Course.

12 of these 60 entered the Senior College, about 6 are teaching in various schools, and 3 are preparing for the examination for English teachers' certificate. One passed the examination in Japanese Language and Literature before graduation.

THE NEW ACADEMIC YEAR.

At the beginning of April, 1926, 99 new students were admitted, of whom 39 are in the Junior College, 41 in the Special English Course, 19 in the Preparatory Course, and 1 was admitted to advanced standing in the Junior College. 65% of the new students professed themselves as Christians, either baptized or unbaptized. The total enrollment is now 305: 32 students are in the Senior College, 121 in the Junior College, 133 in the Special English Course, and 19 in the Preparatory Course.

GOVERNMENT RECOGNITION GRANTED.

On April 7, 1926, the College received full government recognition, which grants without examination English Teachers' License for Middle Schools to the graduates of the Special English Course in and after 1928.

GIFTS TO THE COLLEGE.

Mrs. Miyo Furuya	Pine trees.
Mrs. W. P. Morrison	\$50.
Dr. Hart	Curtains and Cretonne.

RELIGIOUS LIFE IN THE COLLEGE.

Through the daily morning Chapel Service and regular class-room Bible instruction the Christian students are being spiritually nurtured, while others are being introduced into a new world of life and hope. Voluntary Bible classes and meetings for inquirers are held both on weekdays and on Sundays so that girls of widely different training may have opportunity to receive the help required.

It is a matter of gratitude that many of the students are connected with various Churches in Tokyo and take an active part in them. Especially for the students who have no such affiliations a Sunday evening Service, in charge of Rev. Nakayama, is held in the College chapel. On Sunday afternoons Pres. Yasui kindly keeps open house to the students who come for a cultural meeting or a social hour.

As for organized student endeavour, the Y.W.C.A. occupies a central place in College life. Through its various departments the members learn to co-operate with each other in the most worth-while causes. The inter-collegiate gatherings and summer conferences afford excellent opportunities for widening contacts. One of the most encouraging activities of the society is the Sunday School, held in the Social-Athletic building for the children of the neighborhood. Week after week one hundred or more little ones gather in their graded school and are being taught Gospel stories and hymns. Their Christmas entertainment last winter, the first Christmas for many of the children, was a joy and delight to all present. Not only the pupils but the interested grown folks who came as chaperons shared in the Christmas celebration.

In view of the growth of the surrounding community it was thought ripe in January last to do something to bring together the women of the neighborhood who might be interested in having a monthly meeting for religious and social purposes. The invitations met with a ready response and every month the foreign teachers residence is now the meeting-place of a group of enthusiastic women. One lady remarked to her husband as to the new project that she felt that light had at last dawned in the community.

EXTRACTS FROM FIRST YEAR STUDENTS' ENGLISH ESSAYS ON 'IMPRESSIONS ON ENTERING COLLEGE.'

"All the teachers and college-mates are very kind as my parents or sisters. We are all one family, I think. Now I can tell you as my first impression that I felt the atmosphere of this college is as peaceful and warm as the soft spring breeze."

"I think my college life should be like the blue sky because it is very clear and cheerful like a little child's face and always it is very thoughtful so I will try to make my college life like the blue sky."

"I think that I am one of the happiest girls in the world, for I am able to be taught by many kind teachers and have many new friends and have these fine College buildings. I vowed to my heart, my parents and my old teachers that I would never neglect my duty and become a right kind and pure lady."

"I like the morning meeting (Chapel Service), because when I listen to the Bible and the prayer I feel that my heart is cleaned and lifted, and all day long I am happier and kinder than if I did not attend the meeting."

"Whenever I meet an older student I receive some warm noble feeling from her. I think it is because she has a Christian spirit. Service and sacrifice is the motto of this school. Indeed the spirit of this motto is filling the school."

Mr. Lake's Territory.

It extends from Fukuigawa to Murokan on the South and as far down as Hakodate.

A. Self-supporting Churches

1. Sapporo - a city of over 140,000 with a church of over 500 members. It is the educational center, the capitol, the railroad center and the hospital center of Hokkaido. About $\frac{1}{4}$ of the university teachers are X.^{ians}

2. Otani - the largest shipping port of Hokkaido.

(2)

a great business place of about 140,000 people and a self-supporting church of over 100.

3. Hakodate - the largest city in Hokkaido with about 150,000 people. a self-supporting church of about 50 members.

4. Fukuyama a small city of about 20,000 with a self-supporting church of over 40 members. A great farming center.

5. Utsunomiya. a country self-supporting church of over 50 people. One of our oldest churches.

6. Muroran. a place of about 60,000, a port city and a great steel center. A self-supporting church of about 40.

B. Mission aided churches

1. Fomakomai - a paper city of about 15,000. a building built and owned by them. about 15 baptized Christians

2. Michi Mombeton. a very ancient church but now about dead. About 20 baptized Christians...

C. Points visited regularly

- 1. Uru - about 10 Christians
- 2. Foyako " 6 "
- 3. Rusutar " 7 "
- 4. Kubonai " 5 "
- 5. Ebetaw " 8 "
- 6. Sumagawa " 4 "

Mr. Lake visits other points once in a while, has Bible classes for the students, helps a little at Hokkaido and is station treasurer and secretary.

New Work.

Toyo Hino, a suburb of Sapporo, is the place of poor people. Sunday School and church services have held regularly and great interest is shown.

A free dispensary is soon to be opened if not already started. Through this it is hoped many people may be reached.

熊
本
回
春
病
院

KUMAMOTO

MOTO

KWAI

SHUN

BYO

IN



THE "CHURCH OF THE ADVENT" IN THE LEPROSY HOSPITAL
OF THE RESURRECTION OF HOPE, KUMAMOTO.

"My House shall be called the House of Prayer" is carved over the entrance. The sloping path is for wheel-chairs, for those who can no longer walk.

THE KUMAMOTO
HOSPITAL OF THE
RESURRECTION
OF HOPE

This pamphlet has been written in response to many requests for a statement brief enough to enclose in letters, as to the origin and work and needs of the Hospital. Copies of it will gladly be sent to any who are kind enough to use it in that way.

H.R.



A PATIENT AMONG THE FLOWERS OF HIS OWN
GARDEN IN THE HOSPITAL GROUNDS.

The Kumamoto Hospital of the Resurrection of Hope for Lepers.

Conducted by Miss H. Riddell, 436, Furu-Shinyashiki, Kumamoto, S. Japan.

“Lepers” said Bishop Hugh of Lincoln, nine hundred years ago, “are the Flowers of Paradise, Pearls in the Coronet of the Eternal King,” and for the last thirtyfour years it has been my joy and privilege to try to minister to them in humble dependence upon the dear Father of us all.

That there were lepers in this beautiful country of Japan I had no idea—nor did I even propose to enter this country:—after the death of my parents my plans were made for India but I found myself in Japan. Before arriving I had a fixed determination never to go to the South of Japan, and especially never to go to

Kumamoto because of a terrible earthquake which occurred there late in the Eighties of the last Century. But I found myself in Kumamoto, and a little later came to the knowledge of leprosy existing here and everywhere, and that there was a very famous Temple about two miles from this City to which thousands of lepers went yearly to worship the only God they know,—a famous General who is said to have been cured of his leprosy by the prayers of the priests of that Temple. After his death he was deified and is their one god. Immediately I began to frequent the Temple and its environs and finding by degrees that there was no Hospital in the country for lepers, either rich or poor, nor medical help of any available kind—(the disease being regarded as a direct curse of the gods, it was supposed to be beyond human aid) I built this Hospital of the Resurrection of Hope for Lepers in 1895.

But ideas are changing, the Government, stimulated by example, now has five Asylums for those who live by the roadside—all leper vagrants being taken up by the police and put into these Asylums which contain both a Hospital and a Prison.

Our little Hospital has seven acres of land and although it is known as the "Hospital of the Resurrection of Hope" it is known

among its dwellers by a name of their own—"the little town of Peace."

To this "little town of Peace" come chiefly men and women of birth and education but with no money—and no one to help—dreading more than crucifixion (formerly the capital punishment) the possibility of, by their poverty, being compelled to mingle with the depraved beggars of the roadside.

The Hospital has no large wards—instead they live together in home-like fashion, generally four patients in each room, so arranged that they can fairly well supply each other's deficiencies, one having perhaps imperfect but usable hands—one with feet—one with eyes and a blind patient, and these wards are set in gardens in which they take great pride. Then there are small separate houses and revolving sun-shelters &c.: every patient has an individually pathetic story.

Among those now in the Hospital there is an old lady and her eldest daughter living together, and one leper friend with them because the mother is blind as well as terribly affected by the disease, and the daughter has not one whole finger. The mother had no idea she was a leper until after her fourth child was born—

but this first child who now lives with her mother in the Hospital developed leprosy after her marriage and the birth of her first child, —hence the disease had, as is often the case, lain dormant in the Grandmother for many years. The fourth child I have mentioned was remarkably pretty, but she manifested leprosy at an early age and died at seventeen in the Hospital.

The appeal to one's heart goes even more deeply perhaps when the patient is a white man - we have three such cases, one an American and two partly American. The former was nineteen when he came to us and will be thirty-five this year. Such a bright tall boy of six feet when he entered, ready for tennis and base-ball and everything else in life—but now quite blind—unable to dress or feed himself, only able to walk a little, leaning on his attendant; and quietly, cheerfully, waiting for the "passing on" to the better country. As much a hero as any soldier who has given his life for his country. Soon we fear his voice will be gone but his hearing is excellent, and his mental faculties brilliant, hence his greatest pleasures are, apart from the Services,—in friends who will talk with and read to him, and in his Gramophone. Two young English professors at present here visit him regularly and are a great help

to his feeling still a man among men. There are other English speaking friends who add greatly to his pleasures.

Leprosy is the most loathsome and subtle disease possible, and one can readily understand it being used as a type of Sin in the Bible.

As to the cure, though such greatly increased interest is happily being taken in all countries where there is Leprosy, it cannot yet be said, *there is a cure*. The preparation of Chaulmugra oil from which so much was hoped in Hawaii, fails to be of great use outside Hawaii, for it gives excessive pain and fever to the patients and no special improvement.

The Japanese have used Chaulmugra oil for many centuries, and we, naturally, have used it from the inception of the Hospital, and find it the only thing so far of real use—with various additions of our own for various types of the disease.

Still as apparently cured and duly certificated patients sometimes return to us after an absence of ten or twelve years we now hesitate to say "a cure," but say instead "a healthy leper,"—for when they are dismissed there is no sign of bacilli in the blood, and yet after years it reappears. Several young men who have been with us as patients are holding good positions, and are of no danger to anyone

—but we encourage them to keep in touch with us, and above all not to marry. Sex segregation is the vital key which rid England of Leprosy in the middle ages. There are a few cases in England now, but all a result of increased communication with the East.

The accounts of the Hospital are regularly audited by professional accountants. It costs £.4. (= \$.20.00 or Yen 40.00) to provide the food for one whole day in the Hospital and we are very thankful when anyone, or any group of friends, or any Church, is so generous as to provide the food for one day; *or for one day in* perpetuity by placing £.100 (= \$.500.00 or Yen 1,000.00) in the Endowment Fund which brings in the necessary sum for one day and at the same time helps on the Endowment Fund so important to secure. But above all we need your prayers—

“ I beg of you, calm souls, whose wondering pity,
Looks on paths you never trod,
I beg of you who suffer—for all sorrow
Must be very near to GOD,
And the need is even greater than you see,
Pray for us—for me.”

H. Riddell

The

Kumamoto Hospital of the Resurrection of Hope for Lepers.

UNDER THE AUSPICES OF:—

The Right Hon. and Right Rev. Lord Bishop of London.
The Right Revd.: Ethelbert Talbot, D.D., Presiding
Bishop U.S.A.
The Right Rev. Bishop Rhinelander D.D., Philadelphia.
The Bishop of Southampton (formerly of S. Tokyo
Japan).
Sir Walter R. Buchanan Riddell, Bart., and others.



THE GARDEN OF THE MAUSOLEUM IN THE LEPER HOSPITAL
OF THE RESURRECTION OF HOPE. KUMAMOTO.

"I am the Resurrection and the Life," is carved in stone over the
entrance.

Why there will be No Nation-Wide Revival in 1924-25

by Wm. Merrell Vorles

Historic religious revivals that have become nation-wide and have affected the destinies of peoples, have usually, if not always, been preceded by moral awakenings. The projected National Evangelistic Campaign this winter will not result in a nation-wide spiritual revival because of the lack of the moral awakening which no one seems to have conceived as a necessary preliminary, in connection with the various preparations we have been urged to make.

Cooperation, concentration of efforts, prayer, have been stressed, and certainly all are essential; but there exist in the midst of the Christian Churches themselves conditions that preclude a deep and thorough revival. There is a laxness of moral ideal and moral practice which make any hope of a general revival quite remote and improbable. Of course, spasmodic and local stirrings may be expected. Certain churches may be quite noticeably revived and certain communities may be aroused temporarily. Nervous or sentimental enthusiasm can be set off without very great effort, and in spite of the absence of deep spiritual conviction; especially in times of unrest, financial depression, and social or spiritual strain—such as the present. But such spasmodic stirrings may not mean life.

I have seen even dead frog's legs set to kicking by the application of common salt.

But there are a number of large and deeply-embedded stones to be rolled away from the mouth of the tomb, before a revival of religion can be expected among the present-day churches and other Christian organizations of Japan. It is not even probable that a normal, healthful growth can be maintained within the Christian community unless a sturdier normal sense is aroused.

The Ten Commandments—for example—seem to have been dropped overboard for some years past. Not that I should advocate the sufficiency of the Ten Commandments, or a return to Judaism. We ought to have higher moral standards as the centuries progress, I dare say; but that we should fall below the Ten Commandments is what concerns me. They ought to be a minimum standard for the Christian. Yet today the churches seem to make no requirements upon their membership that have such a minimum in regard.

To be conservative, let us say that fully one-half of the Church members who engage in business make no pretense of closing their shops or factories on Sundays. Not only is this the case, but neither pastors, Sunday School teachers, nor in many cases even missionaries, seem to say or do anything about it.

Now even if these good people have adopted Christ's "Two Great Commandments" as successors to the old Ten, it remains incumbent to "love one's neighbor as one's self"; and this should insure to the laborers employed by Christians the same rest day which the boss and the official and the teacher receive.

Building operations on structures owned by Christians are by no means always stopped on Sundays. Of this particular lack of moral conviction the writer has had abundant experience in the past eighteen years' of efforts to assure a rest day for laborers,—not only for physical recreation but also to permit of the development of the dormant spiritual nature. On occasion a Christian will wish his own home, or shop, or other building to be hurried forward by Sunday labor; but even in buildings for direct Christian uses, the construction is sometimes not halted on Sundays. The climax of this anomalous condition is reached when a building—such as a church, school, or institution—which is assigned to evangelize the people does not give Sunday rest, nor any spiritual efforts, to the workmen engaged in its construction.

When the building is completed, its owners will presumably go out into the highways to urge people into it to be worked-upon; but during months of time, the soors or more of workmen daily connected with that growing building will have been neglected entirely! Is it because they are only laborers? Is the Christian message intended for none but students and merchants? Is the building not to be used, nor its staff to function, until a certain dedication service has been celebrated? Are these unusual opportunities to reach men coming into it daily for months to be lost entirely?

It ought not to be thought a strange thing that every man who labors for the construction of a Christian building should be given an opportunity to understand the Faith which he is helping to equip for service! It ought not to be unusual of for the workmen upon a church or association building to be converted to Christ during their months of connection with the job. Where are the Christian workers all that time? Why is there not, not merely Sunday rest, but also provision for special meetings for special meetings for the workmen? — Time to think of spiritual matters, and spiritual matters presented for thought!

Yet in all these years, I recall but few instances where the contractor, or some of his men, have become Christian thru contact with a Christian building operation. In some few cases, even the exact opposite has been known — a contractor favorable to Christianity being driven away by the overbearing, hard, or unreasonable treatment of a "Christian" who was putting up a "Christian" building!

How many Christians, or Christian organizations, of today are willing to agree to any delay, or extra expense, or any other difficulty, for the sake of giving Sunday rest to the laborers upon their buildings? Until our religion goes deep enough into our own hearts to affect our business transactions and our treatment of our own employees, either temporary or permanent, it is not likely to enkindle a spiritual revival among our neighbors!

Another stone that rests solidly upon the door to a spiritual awakening, and that will require a tremendous charge of spiritual dynamite to dislodge is the financial policy of Christian institutions. We will finance Christian buildings and Christian work with funds gathered from questionable sources. The average Church of today will not inquire into

the methods by which the money was acquired which is contributed to its work. A member who makes large gifts may be earning his money by child-labor, sweat shop methods, by working women during long hours, by running his factory or mine or plantation on Sundays, by unsanitary and unsafe working conditions for his employees. We not only make no efforts to have him improve conditions for his workers, but even accept the tainted money made by his improper methods.

A man may be a patron of geisha and in general of an immoral character, yet if he offers money to a Christian organization, not only is his money accepted, but also he may be given an office or invited to speak from the platform of the organization! No sense of moral connection between a man and his money, or between a man's public speeches and his private life, seems to affect the financial policy of the present day churches in Japan. How can they expect a spiritual revival to break out thru them to their Nation? First there must come a tremendous moral reform within themselves.

Christian Schools in Japan are not in a condition to foster a nationwide revival in the near future. At the last annual conference of the Federation of Christian Missions, held this summer in Karuzawa, several definite charges were made against the present Christian Schools in Japan. They were shown, from their own official reports, to be failing to accomplish their avowed purposes, thru neglect of the most obvious principles of both Christianity and pedagogy. The following defects were pointed out:--

1. They do not produce sufficient CHRISTIAN TEACHERS to man their own facilities. Nearly 50% of the teachers are NON-CHRISTIANS (more than 2 in 3). Average of 9 per school; one has 43; 6 have over 20. Altho these 47 schools have graduated 7,129 Christian converts, they could not secure among them substitutes for the 434 non-Christian teachers now employed.
2. They obtain poor spiritual results. Out of 24,808 graduates, only 7,129 were Christian. As this is nearly 29%, it does not seem very bad;-- BUT--9 schools, each above 700 in enrollment--with 9,123 graduates--only 750 Christians; making only about 8%. Any Missionary with a student dormitory near a Government school can beat such results, without expense to his Mission!
3. They do not produce CHRISTIAN WORKERS (altho this is a professed objective). From 14 boys' Schools--with 10,572 pupils, and of more than 1,000 graduates in 1923, only 4 are reported as entering THEOLOGICAL SEMINARIES; and only 8 entered upon any kind of Christian work. Even as laymen, the Christian influence of the graduates is becoming less rather than more with the increased size of Christian Schools.
4. They are 200 LARGER for personal work--and the present tendency is to extend still more. In contrast to the 8% of converts in

schools above 700, we find in 21 schools under 400 (and 14, or 2/3, of which are under 300) 64% of the graduates Christian. They secured 4,989 of the 7,129 total converts of all the schools reporting. That is approximately 5,000 out of a total of 7,000. This suggests that schools of the 300-type are 3 TIMES AS EFFICIENT as those of 700 up. (64% vs 8%) (In spite of this, 1 school, of the smaller size, pathetically reports as follows: "Greatest need—more personal touch with pupils." "Chief improvement planned— to double size of school". !!! Classes are too large, within the schools. English is presumably a strong point in Mission schools; but no language can be taught in a class of 40 to 50.

We are not only not giving our pupils Christianity, but not even good education! Health? It is argued that small schools can not be financed. Do we propose to sell the immortal souls of our pupils for a price? There are 2 good alternatives: one is to quit; the other is to increase tuition fees—and to give the money's worth in quality. Too many subjects are taught, — smatteringly —for health, thoroughness, or real educational results.

5. They DO NOT KNOW what they are doing.

The majority of the 47 schools admit having "no records" of the most vital statistics of their work. 20 of the 47 cannot tell how many graduates were Christian. Many do not know how many converts in last year's class; nor whether any graduates entered upon Christian work.

There seems to be almost no follow-up work for alumni; or records of what becomes of the weak converts cast out into a hostile world at graduation.

There are numerous minor faults, no doubt, but these impress one as too vital to be overlooked by any one interested in Christian education in Japan.

Based upon the preceding propositions, the following constructive proposals were made:

1. That in general Mission Schools be limited in enrollment to 300.
2. That no single class room shall have more than 30 pupils to a teacher.
3. That ALL pupils be provided for in DORMITORIES, of not more than 30 capacity, with a qualified spiritual leader for each group.
4. That EQUIPMENT, COURSES AND FACULTY be maintained at such a pedagogical standard that higher tuition fees may be justly charged, if needed.
5. That TEACHER-TRAINING be made at least sufficient enough to man the faculties of existing CHRISTIAN schools.
6. That no course be given in any year when a teacher is not available who possesses suitable qualifications—one of which shall be Christian character.
7. That Mission Schools be freed from MOMBUSHU CONTROL, and be independently conducted as experimental demonstrators of good pedagogy. The purpose of a Christian School should be to educate men and women of Christian character; not to provide a means of escape from conscription examinations!

8. That the education of the thousands of children of CHRISTIAN PARENTS, according to Christian ideals, be made the first aim rather than the giving of Mombusho Education to Non-Christian Youths.
9. That rather than more Mission schools of the present type, we need more student dormitories conducted by Christian leaders, for picked men and women of Government and private institutions—where intensive personal influence may produce real results.
10. That one or more PASTORAL WORKERS be attached to each Mission School to follow up alumni and to evangelize the homes of pupils.
11. That the present challenge to all Missions contemplating educational work is A COMPLETE SYSTEM OF CHRISTIAN EDUCATION, from Kindergarten to University, co-educational all the way; conducted on a small enough scale for thoroughness; as a demonstration, as well as for direct service in producing Christian leadership.

These proposals certainly do not aim at the giving up of Mission Schools. Christian education was never more needed than today. What is needed is to make Mission Schools truly CHRISTIAN and PEDAGOGICAL.

In the discussion which followed, there was not given a convincing answer to any of these charges or suggestions altho there were present scores of representative educational workers. The facts of inefficiency and of size for financial economy, instead of rigid adherence to quality for spiritual and pedagogical ends, were admitted by not a few, and no moral conviction as to the urgency of reforms was in evidence.

Out of such an atmosphere there can scarcely come a nation-wide revival among the students of Japan. A number of other obstacles to a genuine revival will probably occur to readers; but these few may serve to illustrate our point.

Much has been said of late about the need of prayer in preparation for the forthcoming National Evangelistic Campaign. Nothing could be more essential than prayer. But what do we mean by prayer?

Is it conceivable that fountains of spiritual force can be set free by the use of formal phrases uttered on bended knee, no matter what words be employed, so long as the innermost hearts of those "praying" and their daily practices, bear no resemblance to the petitions offered?

Is God to be deceived by fair language? Do we suppose He gives any attention to words, at all? ———He who knoweth the heart of man? Our real praying is what we most deeply feel in our profoundest convictions, and what we most regularly do in our daily work. These things come up to the Throne of God; these things at the Spirit beside us. They are what receive the answer.

Before there can be a nation-wide spiritual revival in Japan, there must come a John-the-Baptist, or Elijah, or Jeremiah— or their message, at least, must enter the hearts of the Christian community with convincing, convicting force; and we must purge ourselves of materialism, money-worship, authority-fear, flattery-loving, compromise, unsocial and unsavory standards; and become prepared to transmit a pure Christianity fit for the great task.

1. Reason for the extent of the church.

Ø- Due to the extent of the practice of the sacraments. Where there is no sacrament there is no church and where a professing Christian receives no sacrament he is no believer. Therefore such groups as the Salvation Army and the Quaker are not churches and such believers are not saved. Yamamuro the leader of the S.A. is a man of fine character but as he is not in the church he is an unsaved man. If he should unite with a church and receive baptism he would become a saved man.

and Kose San
Harada San and young theological students: The true value of baptism is not to be found in the laying on of the hand of the pastor ~~but~~ and there is no life in this act. All ~~is~~ ~~vain~~ unless there is the presence of a real faith in the heart of the believer. This alone is essential for salvation. It is a terrible let alone an unreasonable thing to even imply that Yamomuro San is not a saved man. Furthermore in the Salvation Army there are many believers who give every evidence of possessing the essential marks of a Christian. The thing on the Cross is an example of the fact that repentance and ~~faith~~ faith in Christ are alone essential for salvation. The salvation Army emphasizes this together with the receiving of the Holy Spirit. Therefore such believers are in the true church in spite of the fact that they did not receive baptism (formal.)

Onomura San- 'What you say is not true, they are not saved. All pastors of independent churches except Harada San agreed with Mr. Onomura.

This report was made to Chapman by Kose

the pastor at Amagawa

Get the man inquired about.